1782 MORAVIAN MISSION BUILDING

HOPEDALE , LABRADOR

ARCHITECTURAL INVESTIGATION REPORT

AND FOUNDATION REPAIRS PROPOSAL

RESTORATION SERVICES DIVISION I.A.N.D.

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INTRODUCTION

This report was prepared after a visit to Hopedale, Labrador, for the purpose of making an architectural investigation of a 1782 Moravian Mission building and preparing recommendations for foundation repairs.

After arriving at Hopedale it became evident that to make a proper investigation one had to spend some time in comparing the 1782 structure with others in the Mission complex that were built around 1850 to 1860.

The location of the village of Hopedale, as well as the general character of a basically native Eskimo settlement, is probably unfamiliar to some who may read this report.

With these points in mind and also the fact that the village and Mission buildings bear witness to the continuing presence of the Moravians on the coast of Labrador from the later part of the eighteenth century, the report has been expanded to include some background information.

Included are short sections dealing with the location and access to the site, history of the Moravians in Labrador, general description of the village and the buildings comprising the mission, followed by a more detailed description of the 1782 building, and recommendations.

SOURCE MATERIAL

In the preparation of this report, a number of sources of information regarding the Moravian Missions in Labrador and North America in general have been located. Not all of them were directly pertinent to the report but are included in the list for the benefit of anyone doing further work on this most interesting site. In the articles frequent references are made to the industry of the Moravians in recording events occuring in their settlements.

Rev. O. E. A. Anderson, the present Minister at the Hopedale Mission, believes that the records of the first one hundred years of the Hopedale settlement are at present in the Moravian Archives in Bethelem, Pennsylvania, and that subsequent years are at St. John's Newfoundland.

An article by W. H. Whiteley has brought to light an interesting source of research material that should give much documented evidence of what went on in the day to day life of the Hopedale settlement. Mr. Whiteley, at the time of writing the article, was on the staff of the Historic Sites Division. National Parks Branch, Department of Northern Affairs and National Resources. During 1959-60 he was archivist historian at Memorial University of Newfoundland in St. John's. From his article it is noted that the Public Archives of Canada microfilmed documents and records collected throught the Labrador Mission sites. The films occupies 52 reels.

A list of informative books, papers, articles etc., all of which are in the Departmental Library or the Restoration Services Research Library and files, follows:

Aganda Paper No. 1970-35. THE MORAVIAN MISSIONS IN LABRADOR, Sandra Gillis, Historian.

Supplement to Aganda Paper No. 1970-35. REPORT ON THE BUILDINGS AT HOPEDALE MORAVIAN MISSION. Jacques Dalibard, Chief Restoration Architect.

MORAVIAN ARCHITECTURE AND TOWN PLANNING, William J. Murtagh, Chapel Hill: The University of North Carolina Press. 1967.

OLD SALEM IN NORTH CAROLINA, Articles reprinted from ANTIQUES **Magazine**, July, 1965.

Article: THE RECORDS OF THE MORAVIAN MISSION IN LABRADOR, W. H. Whiteley, American Archivist, Vol. 24 No. 4, October 1961.

Paper: THE ARCHIVES OF THE MORAVIAN CHURCH, BETHLEHEM, PENNSYLVANIA, Suzanne C. Hamilton.

Brochure: BETHABARA, Site of the First Moravian Settlement in North Carolina, November 17, 1753.

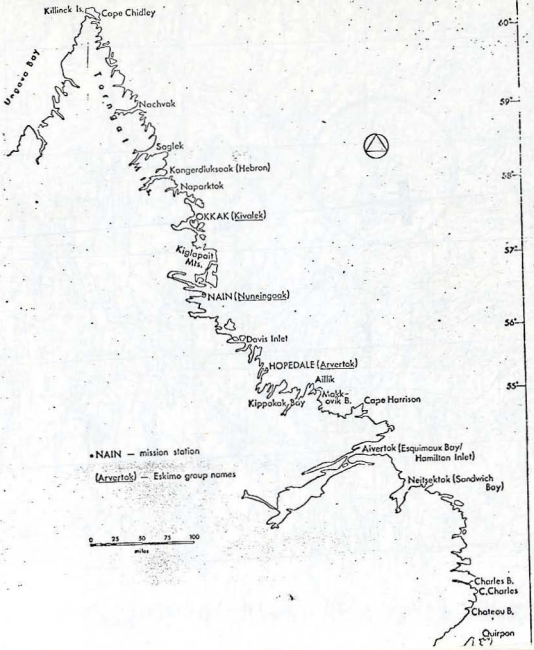
EARLY PENNSYLVANIA HARDWARE, Henry Schiffer, Whitford Press. 1966.

LOCATION OF SITE

The site of the 1782 Moravian Mission Building is in the village of Hopedale on the northern coast of Labrador. The Eskimo name for this settlement was ARVERTOK. Hopedale is located 55°28'N 60°13'W and is approximately 150 miles due north of Goose Bay. The coast at this point is heavily indented with long narrow bays and inlets, and Hopedale is situated on the west side of UGJOKTOK BAY near its mouth. To the east and north are several large islands which give the harbour a fair amount of protection from winds off the Labrador Sea. The closest villages to Hopedale are MAKKOVIK about 50 miles down the coast, and DAVIS INLET about 40 miles up the coast (Figs. 1, 2, 3, 4).

ACCESS TO HOPEDALE

The access to Hopedale is by air or sea transport. The closest regularly scheduled flights are by Eastern Provincial Airlines which land at Goose Bay Airport on a daily basis, except Sunday. Labrador Airways run a twice weekly flight from Otter Creek, a few miles from Goose Bay, to several points on the coast including Hopedale. They also run a charter service. The planes used are float equipped in summer, and all flights are on a weather-permitting basis. By sea one can reach Hopedale by a C. N. Ferry service out of St. John's, Newfoundland on roughly a weekly basis, from around the middle of June to the middle of November. From mid-November to mid-June the ice formation, which normally extends several miles out to sea, makes shipping impossible.



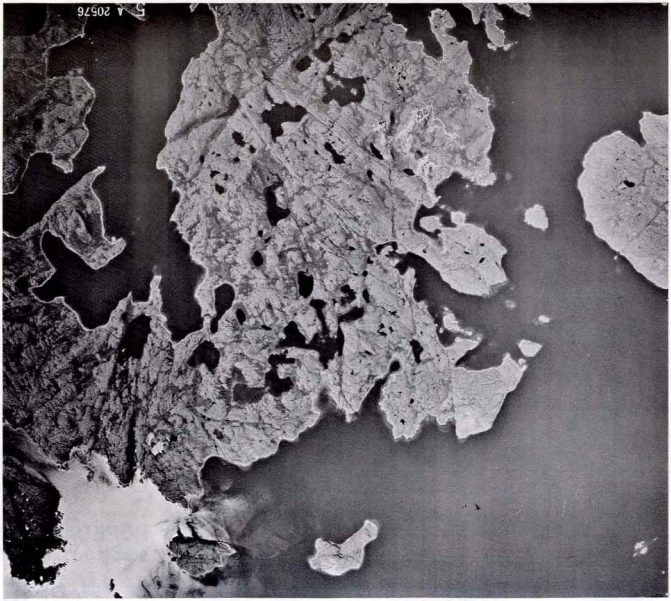
LABRADOR COAST
(LATE 18TH CENTURY)

FIG.1

Melville Lake
Long Pt.
Otter Creek
Goose Bay
North West R.
Mt.
Hill
Pond
Lake
Mountains
Mountain
Brook
Creek
Point
Bay
Trail
Road
Cabin
Tower
Church
Airport
Gilbert's Island
Mokami Hill
Nichols Pt.
Nichols Pt.
Mokami Hill
Mokami Hill
Mokami Hill

HOPEDALE AREA
SCALE 1: 50,000

FIG. 3



VERTICAL
AIR PHOTO
HOPEDALE AREA

FIG. 4

HISTORY OF MORAVIAN MISSION SETTLEMENTS IN LABRADOR

The history of the Moravian efforts in bringing the Gospel to Northern Labrador, and in establishing their mission settlements, has been well covered in the AGENDA PAPER 1970-35 prepared by Sandra Gillis. This paper is attached to this report as Appendix A.

A further paper dealing with the history of the Moravian Missions in Labrador was prepared by Jacques Dalibard, Chief Restoration Architect, after a quick visit to the site in the summer of 1970. This paper forms a supplement to the AGENDA PAPER No. 1970-35 and deals more fully with the buildings at Hopedale.

GENERAL DESCRIPTION OF HOPEDALE VILLAGE

Hopedale is presently a village of approximately 400 persons of whom the great majority are Esquimaux. As one approaches the village by water, either by boat or after landing by seaplane, the prospect is that of a group of white buildings with various colored roofs close to the waterfront. In the background are massive rocky hills which rise to a height of some 400 feet to the left of the village. The rock is warm grey in color and sparsely covered with lichens and low berry bushes. A few black spruce trees have a foothold in the lower areas (Figs. 5 and 6).

The predominant buildings are the ones of the Mission complex, set back only a short distance from the high water mark. The buildings that immediately catch one's eye are the Church, with its truncated gable ends and distinctive cupola, and the Mission House, two and a half stories in height with two eye-brow dormers on the roof. These two frame structures are connected by a two storey link which serves as a hallway, providing covered access from one building to the other. Both buildings have white painted clapboard covered walls and red shingles roofs. The 1782 Mission building is not evident from the waterside as it is situated to the rear of these larger buildings.

As one goes North from the mission site one comes to the store operated by the Labrador Services Division, the cottage hospital operated by the International Grenfell Association, the six teacher school operated by the L.S.D. and the barracks of the two man detachment of the R.C.M.P. (Fig. 7)

To the east and west of this axis are situated the homes of the inhabitants. Slightly apart from the village, about a mile away and up the hill to the north-west is a Dew-Line Radar Station. At present this station is being operated by Marconi under contract to the United States Government. A few United States Government personnel are still at Hopedale. It is probably due to this establishment that Hopedale has direct phone contact of the rest of the country, while most of the other settlements rely on radio-phone contact. Power for the village comes from a generator at the Radar Station and gives the community almost uninterrupted service.

Water supply is a problem. A few houses and the hospital, are served by private drilled wells. The community in general gets its water from one well, with a distribution system of surface laid pipe to a few central locations within the village. During the cold season this system must be drained. With the rock being exposed or covered by very shallow soil deposits, the cost of an underground distribution system becomes extremely uneconomic.

A jarring note to the othewise picturesque community is the typical northern pollution of oil drums and pop cans. Empty 45 gallon drums are in evidence almost everywhere one looks. They keep building up in numbers as there seems to be no profit in shipping them back down the coast. It was noticed that concrete supporting cribs were being constructed on which to mount three tanks of approximately 3000 gallons capacity each, which will help to alleviate this situation. The drums are painted either red (gasoline) or blue (fuel-oil) and beside being a blot on the landscape could well be a potential fire hazard. Some are stacked close to the buildings and a fire in dry grass could heat the drums to an explosive temperature.

The relatively newer form of pollution, that of discarded pop-cans, is evident wherever one walks. They appear to be tossed aside wherever they are emptied.

The arrival of a half-ton truck in the community during the fall of 1972, the first permanent vehicle, may help to alleviate this latter problem. There was talk of collecting garbage in the community and taking it across the penisula to a gully where it could be periodically covered - a sort of modified land fill.

OBLIQUE
AIR PHOTO
HOPEDALE AREA

FIG. 5

VIEW OF HOPEDALE VILLAGE
(APPROACHING BY WATER)

LEGEND

A. MORAVIAN MISSION BLDGS.
B. INTERNATIONAL GRENFELL ASSOC. HOSP.
C. LABRADOR SERVICES DIVISION SCHOOL
D. R.C.M.P. QUARTERS

VIEW OF HOPEDALE VILLAGE

OBLIQUE AIR PHOTO FROM SOUTH

GENERAL DESCRIPTION OF MISSION BUILDINGS

The Site

The buildings comprising the mission, as mentioned before, form a group centrally located at the waterfront of the village. They form a fairly compact grouping, surrounded by paths, and with a wood walkway leading away from the front of the group to a small island, close to shore. Here is a small floating dock, where one is delivered or picked up when travelling to or from the village by seaplane.

Figure 8, prepared from aerial and ground photographs, shows the relative locations of thebuildings on the site. Figure 9 is a low oblique aerial view of the site from the north-west and shows the 1782 building (No. 1 on the plan) clearly.

Although the 1782 building is the only one that has been given to the Department, and is the main subject of this report, one cannot help but consider the buildings as a group. Together they form an intact architectural and artefact record of the establishment of a mission on a somewhat inhospitable northern coast.

Hopedale is one of three remaining missions on the Labrador coast, the other two being at Nain and Makkovik. From discussions with people who know the other sites it appears that the Hopedale complex of buildings is the most interesting, and also in the most unspoiled and picturesque surroundings. The style of the buildings is similiar to those of Moravian origin in Pennsylvania, and in the very excellent restoration at Old Salem (now part of Winston-Salem) in North Carolina.

Historic Plan of Hopedale

A plan of Hopedale ca.1786, (Figure 10), shows two buildings A & B with a site for a proposed church C. Figure 11 is the same plan with the approximate plan of the present buildings superimposed on it. Neither plan is drawn to a set scale, but the relative positions of the buildings as they are at present conform reasonably accurately to the water boundaries of the site. It would appear from these plans that there is a strong possibility the original building had been turned around through 90° at the time the later buildings were erected.

Another possibility is that the building identified as B on the ca.1786 plan, housing a bakery, smithy and workshop, might well have formed the nucleus of the present north wing of the Mission House (No. 3 on Fig. 8). The present wing (No. 2 on Fig. 8) includes a smithy and other rooms, and where the framing is exposed it is of hewn timber. There is nothing on the ca. 1786 plan to show the heights of the buildings, but the 1782 building, and the Work Shop wing of the 1850-60 Mission house are both two stories in height.

A detailed study of the Moravian records, further investigation of the present buildings, and an archaeological examination of the site would be needed to determine if the above theory is correct. If this is true then the Department may want to consider obtaining the Mission Building that has the 18th century wing.

Exisiting Buildings

The buildings indicated on the plan as Nos. 2, 3, 4, and 5 are all in a good state of repair. The church building (No. 4) is in regular use. The Mission House (No. 3) is used primarily for Sunday School classes, and a part of it is given over to a small museum run by the local people. This museum is visited with interest by the few tourists who visit the village, arriving there mainly by the coastal ferry from St. John's. The Work Shop (No. 2) are not now in use, but the original forge and bellows in the smithy appear to be in good condition, and the rooms contain a quantity of tools of the early period of construction.

Another small Moravian building, presumed to be a powder or ammunition store, is set apart from the main complex of buildings some 200 - 300 yards. It sits on the top of a massive rock outcrop in a very exposed location. An examination of this small building disclosed that the sills show evidence of previous rot deterioration at all four corners. It would appear that this building had formerly been located in a depressed area where alternate wetting and drying had affected the timber. The framing of this structure is similiar in type to the 1782 building. The frame is nogged with brick, three sides being exposed on the exterior face and one being covered with boards. The inside is lined with boards on all sides. **See photographs attached as Appendix D.**

Saw Mill

A building, since **destroyed,** that must have played an important part in the construction of the 1850-60 buildings was a saw-mill. While the writer did not see the location of this mill, there apparently are enough foundation remains to show where it had been located by the small stream in the village. Fortunately for the continuing history of the settlement, a model of this saw-mill was made to scale by one of the Moravian craftsmen in the year 1845. During the bi-centennial of the Moravian settlement on the Labrador coast, held in 1971, this model was loaned to the Newfoundland Museum in St. John's along with other artefacts. The model was still in St. John's in 1972 and an opportunity was taken during a visit to view this model. The model was photographed and a few basic dimensions were taken. This information was consolidated into a series of three sketches, so that some record of the size of mill would be in existence should any harm befall the model. The sketches and representative photographs of the model are attached as Appendix B.

Foundations

All of the buildings are without basements, and considering the rocky nature of the terrain it appears quite logical. The sills of the buildings are supported on dry-laid rock foundations. These foundation walls are built up from the underlying natural rock formations. Here and there they are topped with a layer of brick to bring the walls to a level plane on which to place the sills. In most cases the top of the foundation walls are from one to three feet above the existing grade. This has apparently kept the sills high enough above the melting snows in the late spring so that their condition has not deteriorated. A somewhat different situation occurs with the 1782 building and this will be taken up in the discussion of that particular building.

Wall and Roof Construction

The general framing of the buildings (No. 2 to No. 5), where it is exposed to view, appears to be similiar to the exposed framework of the 1782 building. The framework of the Work Shop is executed with hewn timber and that of the Church roof is with sawn timber. This is logical when one considers the evidence of an early saw-mill at the site, previously mentioned in this report.

The exterior of the buildings are covered with clapboard siding, painted white, but further investigation would be required to determine if they are original. The roof of the church is presently covered with a reddish colored asbestos-cement shingle, which would be of quite recent origin, and probably replacing an earlier wood-shingle covering. It was mentioned by Rev. Andersen that some years back the cupola on the church was struck by lightning and completely torn from the roof, landing on the ground some distance away from the building. Due to its sturdy framing it suffered only minor damage and was raised into position and resecured on the roof. The roof of the Mission House and the connecting link are covered with wood shingles painted, or stained, a deep red color.

The interior wall surfacing of the latter buildings to a great extent, is with matched wood sheathing, but some surface give a smooth appearance which could be a covering of gypsum-board over original wood covering.

Hardware

The pieces of iron hardware contained in these buildings have a distinct character, and are unlike period hardware of English or French buildings of similiar dates. A number of the simpler items were measured at the time of the visit, and sketches were later prepared. These are included as Appendix C. The recorded items might well have been made at Hopedale, but the rim locks, with their larger keys, were probably brought out from Germany. The lock on the entrance door to the Work Shop wing appears to be an early version of a combination lock. If one, two or three complete turns of the key were made when locking the door, an equal number of counter clockwise turns must be made to unlock the door.

The general character of the hardware is similiar to that of the early Moravian settlements in the Delaware Valley and Winston-Salem.

Artefacts

These buildings contain an extremely rich collection of artefacts, and for the interest of visitors to the community the local people have set up a small museum in the Mission House, mentioned briefly in an earlier paragraph. On display in this museum are wood-working tools, blacksmith tools, oil lanterns, candle holders, small weighing scales, etc. As well, there is a collection of several hundred lantern slides, in excellent condition, that appear to be a record of activities of the Moravians on the Labrador coast. Aside from the items on display in the museum, there are numerous other interesting items almost everywhere one looks.

In the roof space over the church there is a seal-skin covered kayak which appears to be in good condition, as well as a large box of from ten to fifteen brass band instruments, and other items. The workshops are also rich in implements and tools used by the early settlers, A couple of porcelain stoves are in evidence although not in use today for heating.

The organ in the church is the one brought out from Germany at the time of the construction of the building, and is still in use for the services. A cello and two violins also are used with the organ to accompany the singing of hymns.

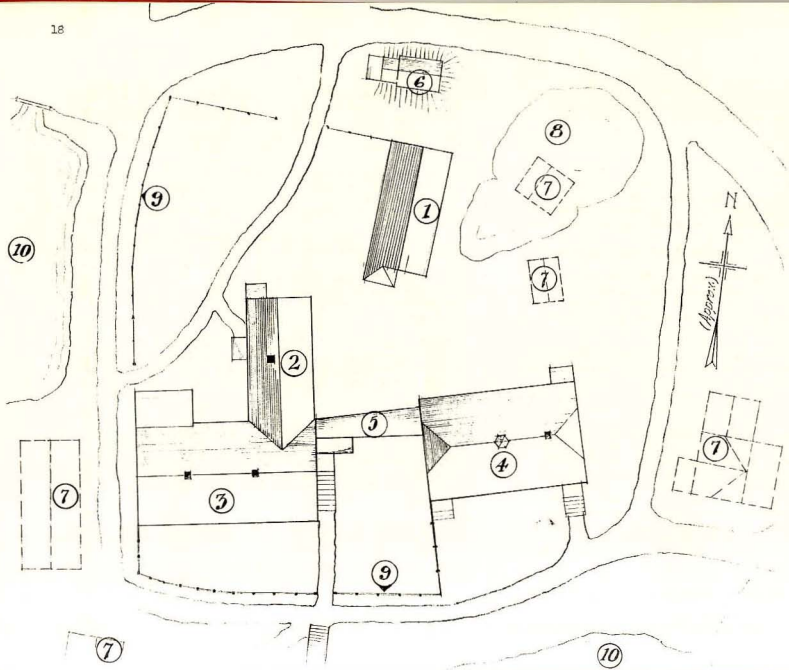
It appears that most, or all, of the original tools that were brought to the area when the settlement was constructed are still at Hopedale. It is not inconceivable that a restoration of the 1782 building could be carried out with the same tools that were used in the construction of the building. This situation would probably be unique in Canada for a building of this period.

Owing to the extreme interest and wide range of the artefacts and tools contained in the building, consideration should be given to recording, by photography and / or drawings, a large number of the items, and possibly acquiring some of them.

Conclusion

Of the early Moravian Mission settlements on the Labrador Coast, Hopedale is the only one that contains a building dating back to 1782. Earlier buildings at Nain were destroyed by fire in 1924, and an earlier Mission at Okkak was abandoned in 1919 after an influenza epidemic carried away about three-quarters of the population.

The importance of this complex of buildings at Hopedale cannot be overstated. The unique type of construction of the building, and the abundance of early tools and artefacts contained within them, properly maintained, displayed and interpreted could tell an interesting story of the Moravian presence in Labrador.



LEGEND

1. MISSION BUILDING 1782
2. WORKSHOPS
3. MISSION HOUSE
4. CHURCH BUILDING
5. CONNECTING LINK

CIRCA 1850-1860

6. STORAGE BUILDING
7. OTHER BUILDINGS
8. ROCK OUTCROPPING
9. FENCES
10. SEA FRONT

SITE PLAN OF MISSION BUILDINGS

(NOT TO SCALE)

FIG. 8

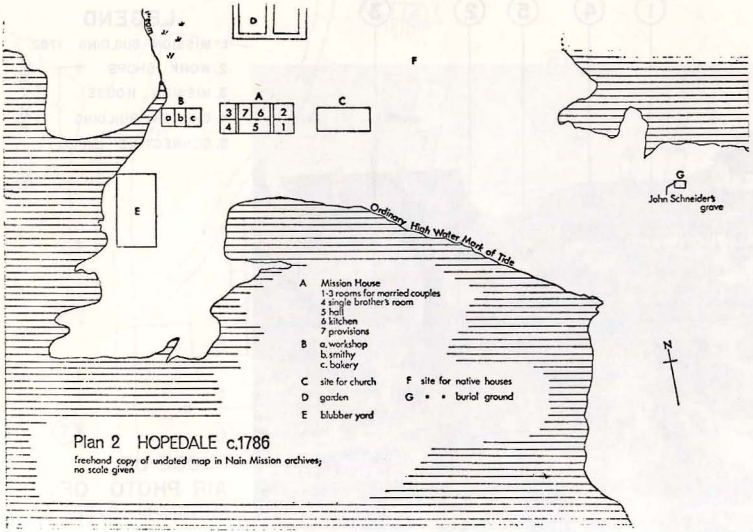
LEGEND

1. MISSION BUILDING 1782
2. WORK SHOPS
3. MISSION HOUSE
4. CHURCH BUILDING
5. CONNECTING LINK

CIRCA 1850-1860

CLOSE-UP AIR PHOTO OF MISSION SITE

FIG. 9



Plan 2 HOPEDALE c.1786

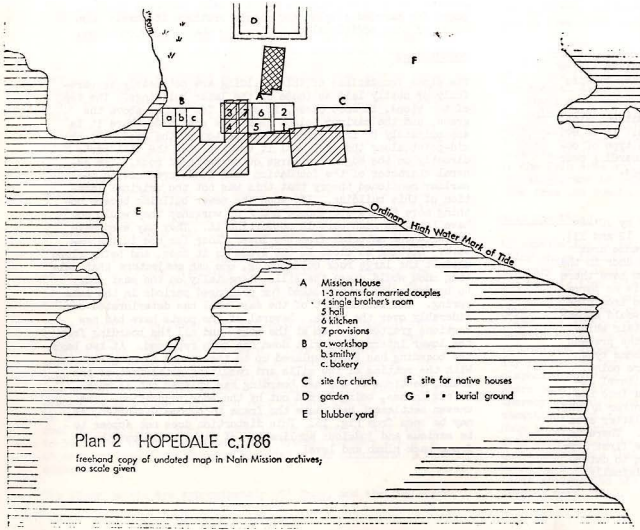
freehand copy of undated map in Nain Mission archives; no scale given

PLAN OF HOPEDALE

CIRCA 1786

(NOT TO SCALE)

FIG.10



LEGEND

1782 BUILDING

1850-60 BUILDINGS

EXISTING BUILDINGS SUPERIMPOSED ON THE circa 1786 PLAN

(NOT TO SCALE)

FIG. 11

GENERAL DESCRIPTION OF THE 1782 MISSION BUILDING

Existing Condition

The main purpose of the visit to Hopedale was to examine the 1782 building and to determine the general condition of the structure and to provide a plan for the foundation repairs and general stabilization.

The building as it stands today is in fair condition, with the exception of the sills and foundation walls. It is evident that the building has gone through various type of occupancies, as shown by partition changes, the boarding over of some openings, and inclusion of newer openings.

Plan

The 1782 building measures approximataly 49'-6" by 20'-6" and consits of two stories plus an attic (Figs. 12 and 13). At the southern end there is an additional entrance area which measures approximately 4'-6" by 9'-6". A door in the west wall gives entrance to this space, and from here there is a door leading into the lower floor. There is no permanent stairway to the second floor level, but two iron pins set vertically into the framing at that level, would appear to indicate that there had been a ladder type stair which could be secured to these pins for access. At the present time the lower floor is divided into two main rooms by a partition across the building at about the centre point. The situation is somewhat similar on the second level except that an existing partition divides the area into two space, one which is 3/7ths of the area and the other 4/7ths. There is obvious evidence to indicate that the latter area had been also divided into two equal size areas. There is some evidence of futher division of space on the first level but it would require more detailed investigation to determine precise locations. As this building is originally presumed to have contained a meeting hall, kitchen, storage, rooms for married couples and single brethren it surely must have had some additional partitions to what it now contains.

Foundations

The stone foundations of this building are not nearly as carefully or neatly laid as those of the later buildings. The top of the stone, in most cases, is only a few inches above the grade, and the maximum height is at the west side where it is approximately 8" from grade to the bottom of the wood. At the mid-point along the east wall it appears that the sill rests directly on the edge of a large outcropping of rock. The general character of the foundation wall lends credence to the earlier mentioned theory that this was not the original location of this building. If, when the newer building became nothing more than a storehouse and / or workshop they would not have taken as much care in supporting it. They may even have salvaged the material from the lower floor for use in the new work. Sitting as close to the grade as it does, and being close against the large rock outcropping, one can conjecture that melting snow would cause the sills, especially on the east side, to become quite water-soaked for prolonged periods in the late spring. The bottom part of the east wall has deteriorated considerably over the years. Several of the posts have had new sections grafted to them at the base and all the boarding from the lower intermediate girt down has been replaced. At two bays the boarding has been replaced up to the second floor girt. With the rotting of the sills and resulting settlement of the frame, sections of the new boarding has splayed out as much as six inches, being forced out by the rock foundation. The uneven settlement has cause the frame to become distorted, as may be seen from Fig. 16. This distortion does not appear to be serious and judcious application of jacks would put the frame back plumb and level.

Frame Construction

The frame consits of seven bays, each bay being approximately 7'-0" in length. The posts run the full height and are tenoned into the sill and plate. Girts at the second floor level are tenoned into the posts and carry the ends of two of the three joists per bay. The remaining joist is tenoned directly into the post. Intermediate girts, approximately mid-way between sill and second floor girts, and between second floor girts and plate are also tenoned into the posts (Figs. 14 and 16). In general, the bracing pattern of the frame, which is Germanic in style, consists of full length braces from sill to plate. Braces are tenoned into the sill at a point close to the bottom of one post and run in a diagonal line to a the plate near the adjacent post where it is fixed with a tenon into the plate. Where the brace passes the girts it is halved into them from the outside face (Figs. 22 and 23). It is interesting to note that the arrangement of bracing varies slightly from one side of the building to the other, whether by design or not is a matter for conjecture. An interesting detail in the frame structure is the manner of treating the connection at the conjunction of the corner post, side wall plate, end wall plate and roof rafter (Fig 21).

It is currently believed that the wood for the frame of this building came from trees felled in the Nain area about one hundred miles further up the coast. Here they were hewn and prepared for erection before being shipped to Hopedale. Except for the corner posts, which are from 9" to 10" square, the bulk of the framing members, including posts, floor joists, plates, second floor girts and roof rafters are 6" X 6" more or less. Most of the bracing members, intermediate girts and roof purlins are 6" more or less in one dimension and from 4" to 5" in the other dimension. Roof bracing members are 4" X 4" more or less. The framing material shows considerable wane edges.

The floor joists are approximately 20' long, and the posts are approximately 15'. At present, in the Hopedale area, there are no trees that would provide timber member of such size.

While the writer has not visited Nain, it seems improbable that trees to provide such framing members would be available there today. The rate of growth of trees on the Labrador coastal areas must, by the nature of the climate, be slow and regeneration of timber supply a slow process. It would appear likely that most, if not all, of the trees large enough to supply framing material for the various early mission settlements would have been felled by now. A comparative dendrological study is needed of the existing trees in the Nain area and sections cut from the Hopedale Mission building frame to determine if the frame material did in fact come from the coastal area.

Wall Sheathing

An examination of original pieces of the vertical wall sheathing shows that the boards are 1" more less in thickness, and vary from about 4" to 12" in width. It is also interesting to note that alternate boards are double-tougued and double-grooved rather than the more usual tongue and groove type. The present covering over the wall sheathing is clapboard, but further examination and research will have to be carried out to determine whether any or part of it is original. It does not appear that the present covering has ever had any protective coating applied to it. The condition of the clapboard covering is not good. There are several areas where some of the nails have rusted off or worked loose, thereby weakening the attachment of the clapboard to the sheathing. While the framing members may have come from Nain it is possible that the boards contained in the building were brought out from Germany or England. It seems quite improbable that trees of the size to provide 12" boards would have been found on the coast. Another point that lends credence to the above is that the saw mill was not erected until 1840. The saw marks on the boards are at

right angles to the boards and quite smooth, a characteristic one would not expect to find in hand sawn boards. The growth rings of the board should be compared with the framing timber for further verification of the source of the boards.

Roof

The roof sheathing consists of square-edge boards applied vertically over purlins spaced approximately 4'-0" apart (Figs. 18 and 19). Some sections of the original boarding have been replaced over the years. It is believed that the original covering over the boarding consisted of wood shingles. In 1971 the roof was given a new covering of asphalt shingles to protect the interior of the structure.

Nogging

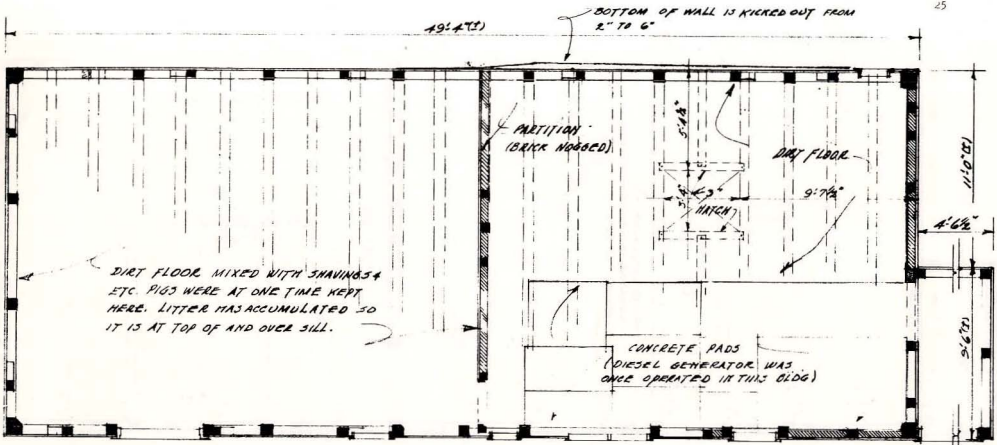
It appears that part, if not all, of the lower walls had brick nogging between the framing members. Some areas are still intact, but others, that show lime staining, have had the bricks removed. Outside of the building there is a pathway laid with brick leading up to an entrance of the later Mission House. From the size, color and texture of these bricks it would appear that they are the same type as those still in the walls of the 1782 buildings. It is quite possible that some of the bricks were removed to form the pathway when the building ceased to serve its original function.

Floors - first level

At present there are no joists or wood flooring in the first level, but it is logical to assume that when the building was first erected a wood floor would have been included as part of the structure. The present floor in the south portion is a mixture of dirt fill and concrete pads. It is understood that the concrete pads were put in when the building housed an electrical generator some years ago. The north portion is a combination of dirt and litter which accumulated when some pigs were kept in that part of the building. The level of the fill throughout appears to be at about the same level as the top of the original sills and has undoubtedly speeded up the deterioration of the wood. Most of the sills are in an advanced state of decay, regardless of whether they are original members or replacement ones. Until such time as the floor is cleared out so a close examination can be made, it is not known if there is any salvagable sections of original sill still in the building.

Floors - second level

A few of the second floor joists and some of the flooring at the north end have some rot damage with a consequent weakening of the floor. A few areas of rot are evident in the framing at the north end and it can be seen that part of the original plate has been rather crudely replaced. This spot is just below what appears to have been an original door to the attic space. Presently this door is clapboarded over on the outside.

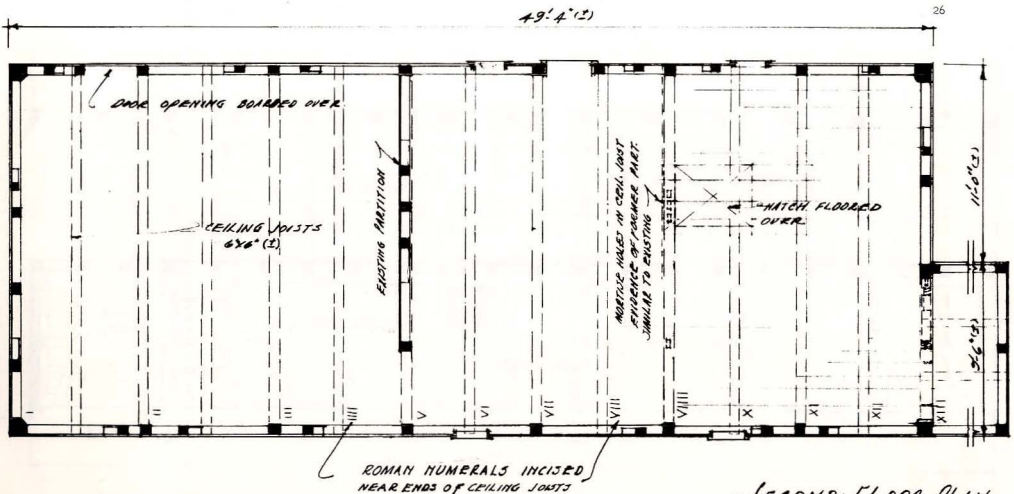

49'-4"(±)
BOTTOM OF WALL IS KICKED OUT FROM 2" TO 6"
PARTITION (BRICK NOGGED)
DIRT FLOOR
9'-7½"
MATCH
10'-0"
4'-6½"
DIRT FLOOR MIXED WITH SHAVINGS ETC. PIGS WERE AT ONE TIME KEPT HERE. LITTER HAS ACCUMULATED SO IT IS AT TOP OF AND OVER SILL.
CONCRETE PADS (DIESEL GENERATOR WAS ONCE OPERATED IN THIS BLDG)
(Approx)

NOTE: DOTTED LINES INDICATE REFLECTED CEILING JOISTS.

FIRST FLOOR PLAN

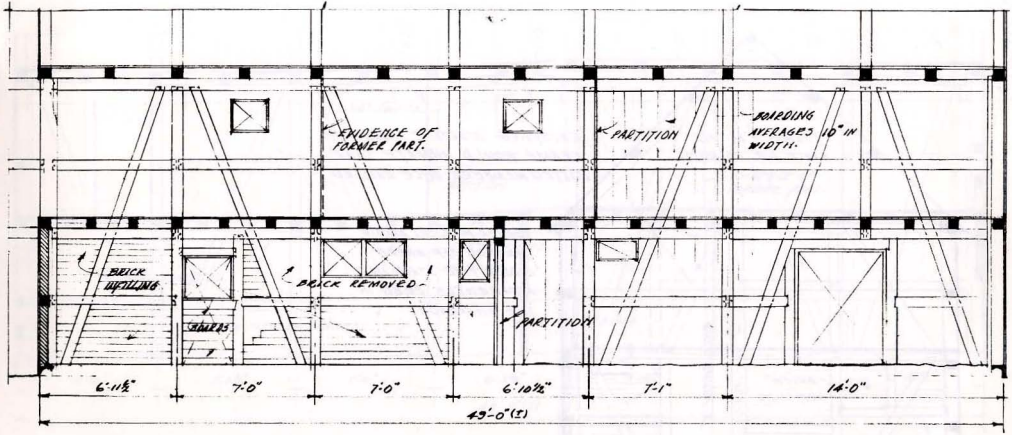
(SCALE: ¼" = 1'-0")

FIG. 12


49'-4" (±)
DOOR OPENING BOARDED OVER
CEILING JOISTS 6"x6" (±)
EXISTING PARTITION
MORTISE HOLES IN CEIL. JOIST EVIDENCE OF FORMER PART. SIMILAR TO EXISTING
MATCH FLOORED OVER
11'-0" (±)
I II III IIII V VI VII VIII VIIII X XI XII XIII
ROMAN NUMERALS INCISED NEAR ENDS OF CEILING JOISTS
N (Approx)

- SECOND FLOOR PLAN -
(SCALE: ¼" = 1'-0")

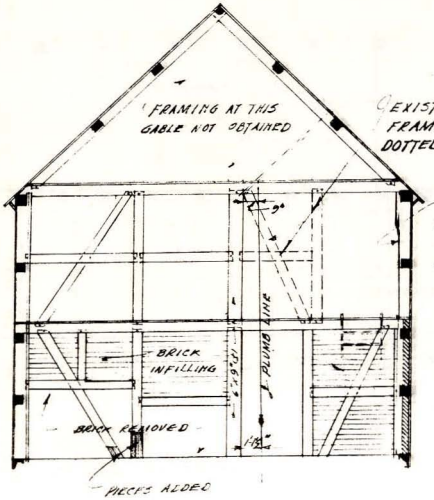
FIG. 13



NOTE: INTERIOR FACE OF SILL IS ROTTED & WHOLE SILL PROBABLY IN BAD CONDITION.

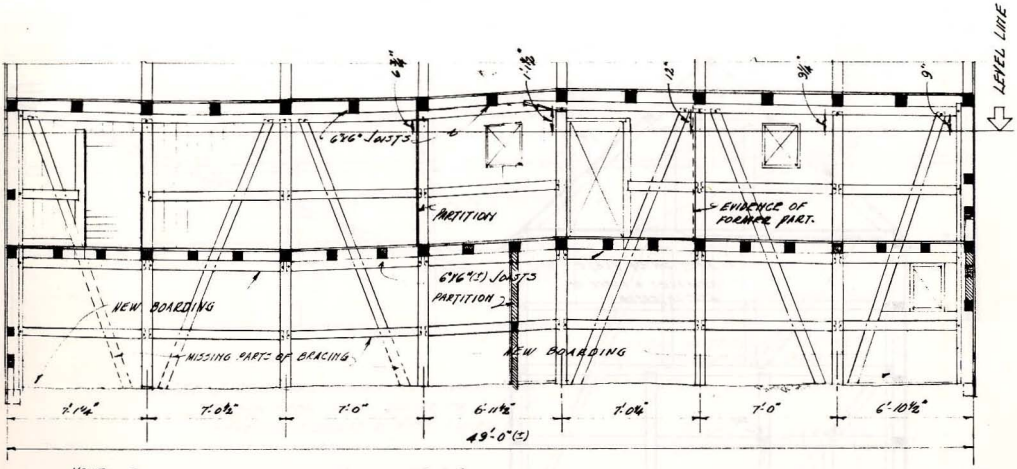
INTERIOR ELEVATION
WEST WALL
(SCALE: ⅛" : 1'-0")

FIG. 14


FRAMING AT THIS GABLE NOT OBTAINED
EXISTING MORTISE HOLES IN FRAME WOULD INDICATE THAT DOTTED MEMBERS ONCE EXISTED
CORNER POST CUT BACK & SMOOTHED OFF WHERE LADDER TYPE STAIR HAD APPARENTLY BEEN IN THE ENTRANCE.
BRICK INFILLING
BRICK REMOVED
PLUMB LINE
PIECES ADDED

-INTERIOR - ELEVATION-
-SOUTH WALL-
(SCALE: 1/4" = 1'-0")

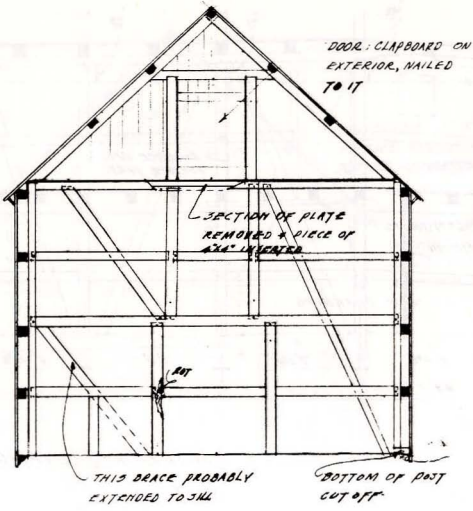
FIG. 15



NOTE: BOTTOM OF MOST POSTS & BRACING AND THE SILL HAVE BEEN REPLACED. SILL IS BADLY ROTTED & COMPRESSED. AT THE 3 BAYS TO THE RIGHT END OF THE WALL THE BOARDING IS PUSHED OUT 2"TO 6".

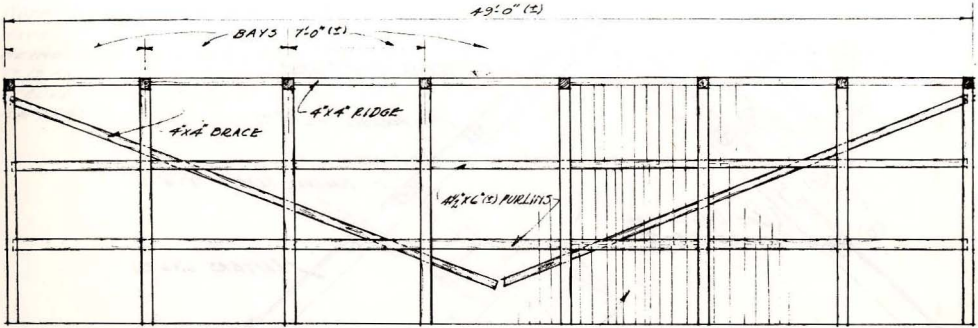
·INTERIOR·ELEVATION·
·EAST·WALL·
(SCALE: ¼"=1'-0")

FIG. 16


DOOR: CLAPBOARD ON EXTERIOR, NAILED TO IT
SECTION OF PLATE REMOVED & PIECE OF 4X4" INSERTED
BAT
THIS BRACE PROBABLY EXTENDED TO SILL
BOTTOM OF POST CUT OFF

· INTERIOR · ELEVATION ·
· NORTH · WALL ·
(SCALE: 1/4" = 1'-0")

FIG. 17



NOTE: RIDGE, PURLINS & BRACES HEWN WERE HEWN FROM SMALL DIAMETER LOGS & HAVE CONSIDERABLE WANE EDGES ON BOTTOM SIDES.

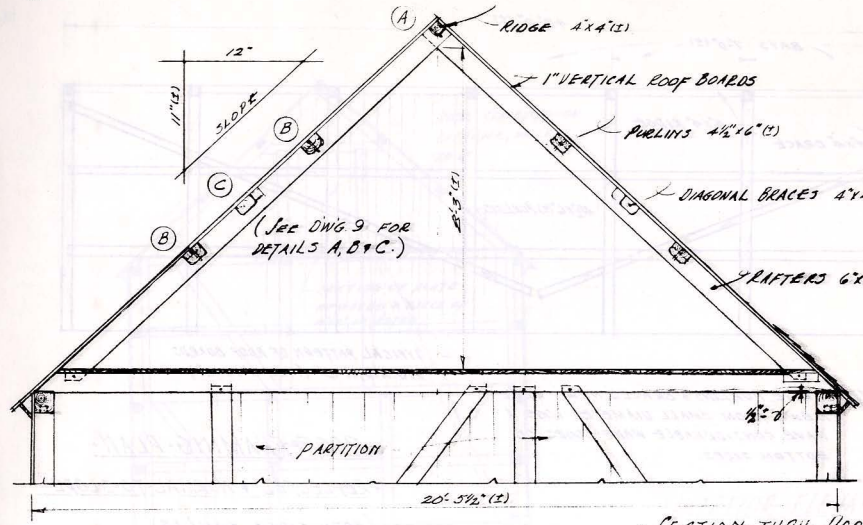
· ROOF · FRAMING · PLAN ·

· REFLECTED & NORMAL-TO-SLOPE ·

(BOTH SIDES SIMILAR)

(SCALE: ¼" = 1'-0")

FIG. 18

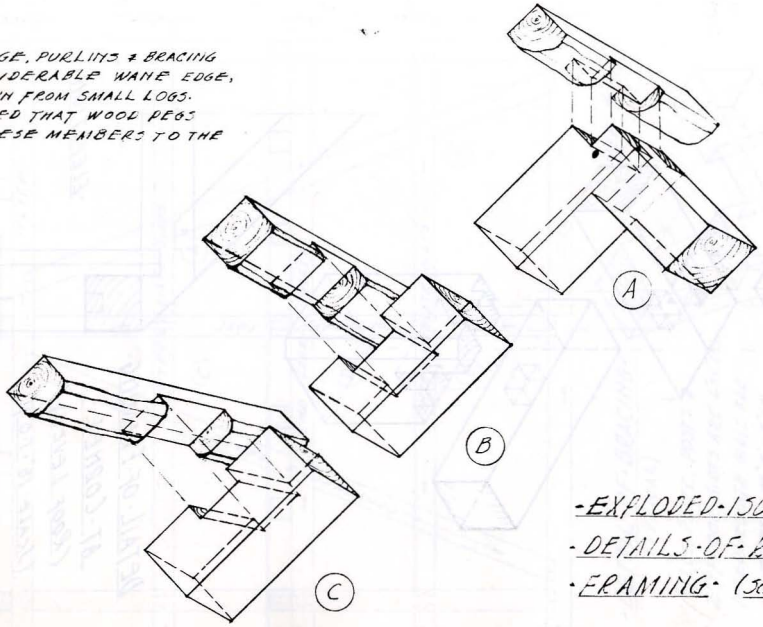


SECTION THRU ROOF FRAMING

(SCALE: ½"=1'-0")

FIG. 19

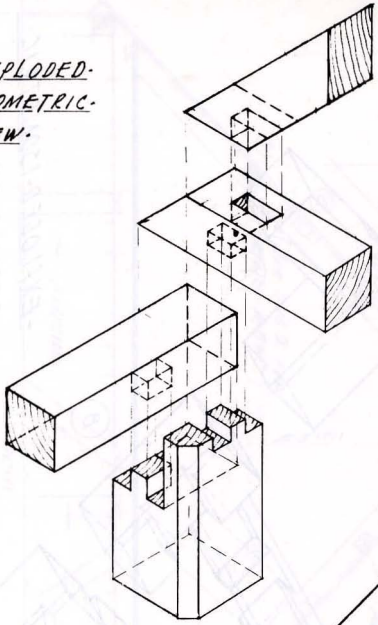
NOTE: RIDGE, PURLINS & BRACING HAVE CONSIDERABLE WANE EDGE, BEING HEWN FROM SMALL LOGS. IT IS ASSUMED THAT WOOD PEGS SECURE THESE MEMBERS TO THE RAFTERS.

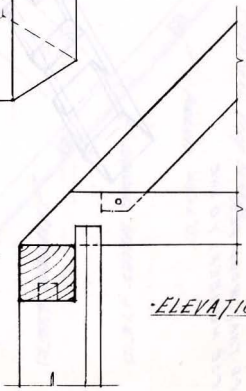


-EXPLODED-ISOMETRIC-
-DETAILS-OF-ROOF-
-FRAMING- (SCALE: 1½"-1'-0")

FIG. 20

·EXPLODED·
·ISOMETRIC·
·VIEW·

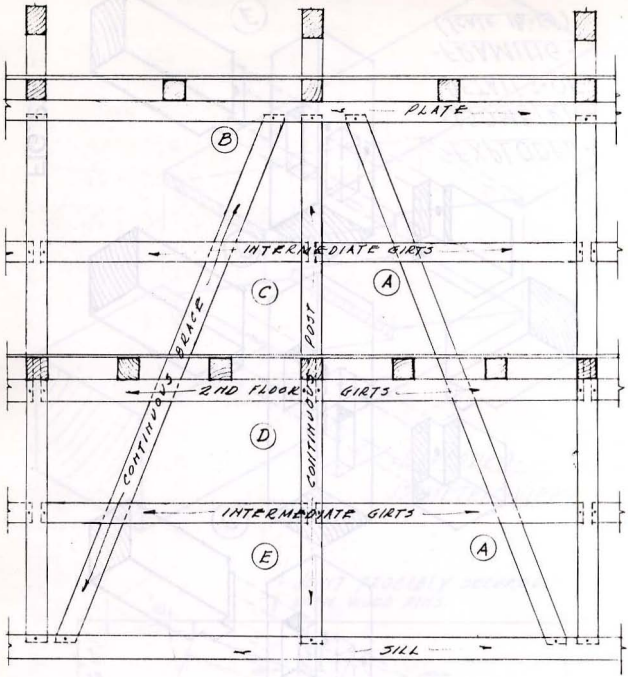




·ELEVATION·

DETAIL·OF·FRAMING·
AT·CORNER:
(ROOF LEVEL)
(SCALE: 1½"·1:0")

FIG. 21

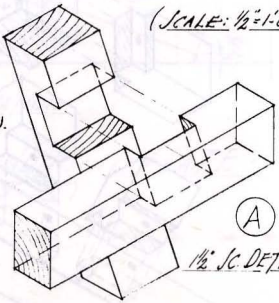


DETAIL OF BRACING (TYPICAL)

SILLS, PLATE, POSTS & 2ND FLOOR GIRTS ARE 6"x6" (±). INTERMEDIATE GIRTS ARE GENERALLY 4½"-5"x6" (±).

(SEE DWG. 12 FOR DETAILS B C D & E)

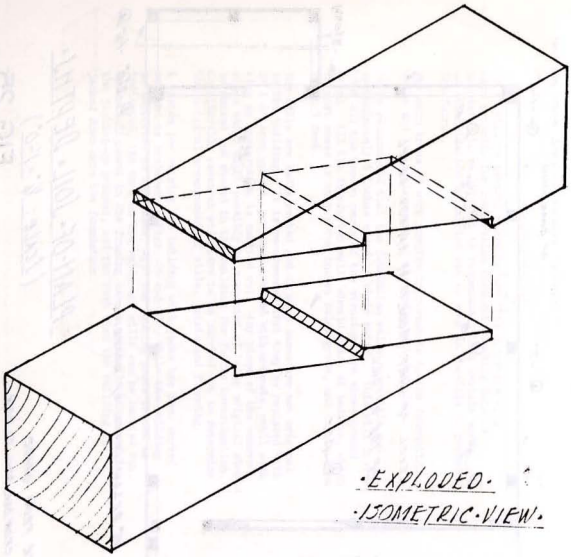
(SCALE: ½"=1'-0")



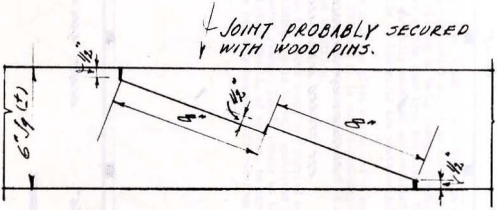
1½" JC DETAIL

FIG. 22

FIG. 23



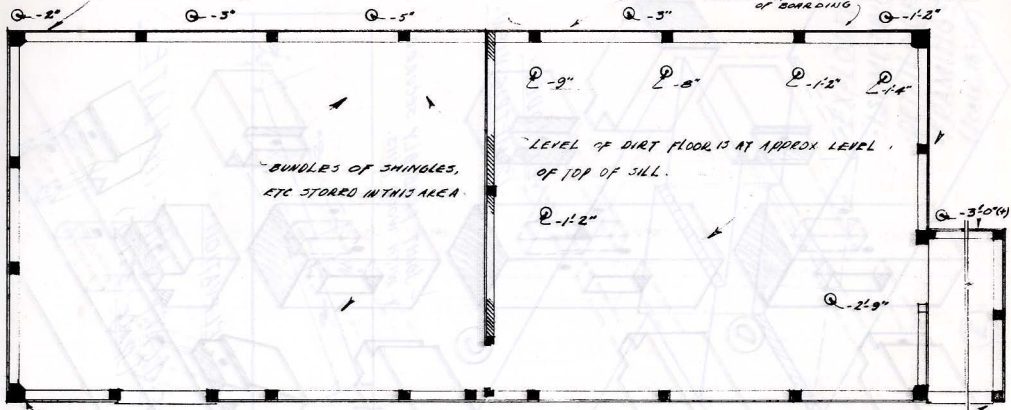
·EXPLODED·
·ISOMETRIC·VIEW·



·ELEVATION·

·DETAIL·OF·SCARF·JOINT·IN·PLATE·
(SCALE: 3"=1'-0")

FIG. 24



NOTE: (-10") INDICATES DISTANCE FROM GRADE TO ROCK. OBTAINED BY DRIVING CROW BAR DOWN TO ROCK.

PLAN OF SOIL DEPTHS
(SCALE: 1/4" = 1'-0")

FIG. 25

RECOMMENDATIONS

As it will be several years before this structure will have priority for restoration (present starting date is projected to be 1978) it is recommended that certain works of stabilization be carried out as soon as possible to protect the fabric.

The main areas of work involve improvements to the foundation walls and the replacement of the badly rotted sills.

It is recommended that the foundation walls be rebuilt and approximately 6 inches added to their height. This will insure that all the wooden parts of the structure are above ground level. All the foundation walls should start at bedrock, which in most cases is only a few inches below grade, and in one area about 3 feet.

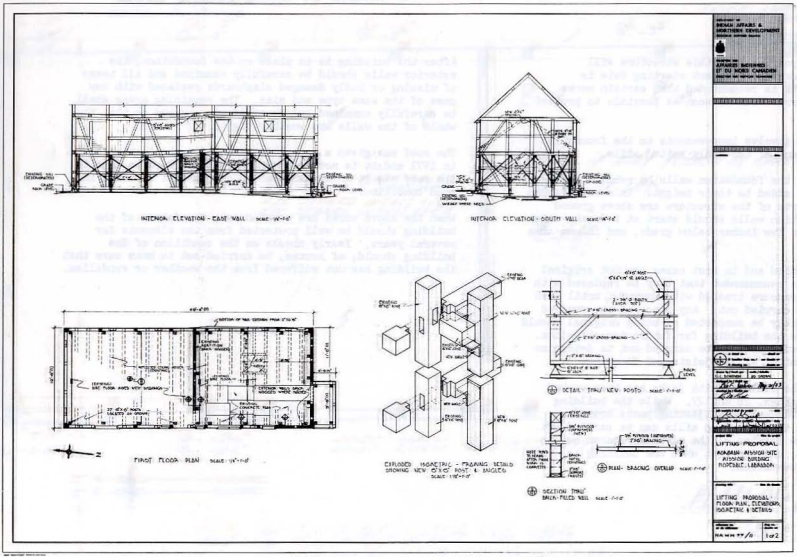
The sills are badly rotted and in most cases are not original to the building. It is recommended that they be replaced with 6" X 6" sawn spruce, pressure treated with creosote, until such time as restoration is carried out. Any piece of the removed sills which might possibly be suspected of being original should be marked and stored in the building for future investigation. Considerable research will have to be carried out to determine the original arrangement of sills, joists and flooring.

A system for raising the building with jacks has been worked out and is included in Figs. 26 and 27. While the building is supported on the jacks, with the jacking posts braced as indicated, the work on the walls and sills can be carried out. The misalignment in the framing can be partially taken out in the jacking-up process, and the rest when the building is jacked down onto the foundation.

After the building is in place on the foundation, the exterior walls should be carefully examined and all areas of missing or badly damaged clapboards replaced with new ones of the same type and size. The remaining areas shall be carefully examined and renailed as required so that the whole of the walls are weather-tight.

The roof was given a protective coat of asphalt shingles in 1971 and it is not recommended that any work be done to the roof except an examination to see that it is still in good condition.

When the above works are carried out, the fabric of the building should be well protected from the elements for several years. Yearly checks on the condition of the building should, of course, be carried out to make sure that the building has not suffered from the weather or vandalism.


INTERNAL ELEVATION - EAST WALL
INTERNAL ELEVATION - SOUTH WALL
FIRST FLOOR PLAN
EXPLODED ISOMETRIC - FRAMING DETAILS SHOWING NEW CENTRE POST & BRACING
SCALE: 1/16"=1'-0"
SCALE: 1/4"=1'-0"
SCALE: 1/4"=1'-0"
SCALE: 1/4

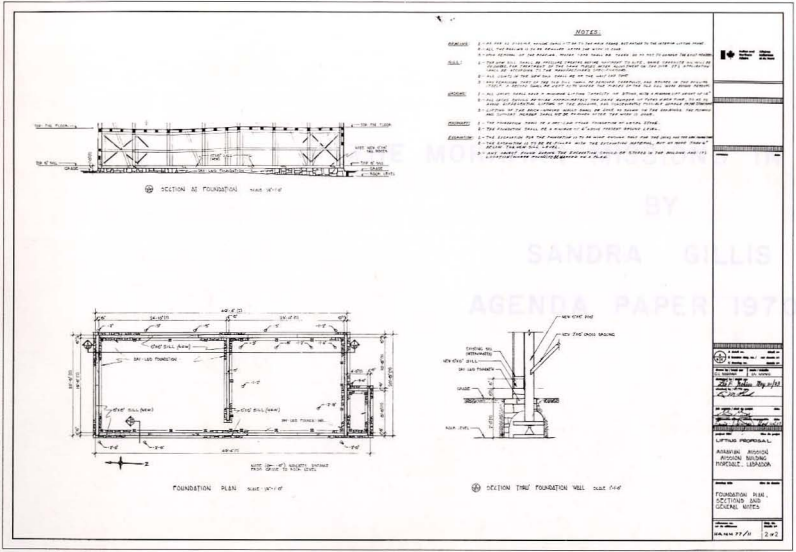

NOTES:
SECTION AA FOUNDATION
FOUNDATION PLAN
SECTION THRU FOUNDATION WALL
LITTUS PROPOSAL
ARAVISION BUILDING
AVIGUON, BUILDING
MARCELLE, LEBARON
FOUNDATION PLAN, SECTIONS AND GENERAL NOTES.

FIG. 27

THE MORAVIAN MISSIONS IN LABRADOR

BY

SANDRA GILLIS

AGENDA PAPER 1970-35

APP. A

HISTORIC SITES AND MONUMENTS BOARD OF CANADA

TITLE: THE MORAVIAN MISSIONS IN LABRADOR

SOURCE: Staff Report - (Sandra Gillis)

The church of the Brethren was formally constituted in 1457 after over five hundred years of resistance in Bohemia and Moravia against control by the Bishop of Rome.[1] Despite dispersion and persecution the evangelical sect began to revive in the early eighteenth century in Moravia, Bohemia, and, most important for its future, at Herrnhut in Upper Lusatia under the patronage of the Lutheran Count of Zinzendorf. It was Zinzendorf, the "ordinary", or head, of the Church after 1737 until his death in 1760,[2] who imparted to the Brethren a "global view of Christianity". "The World is my parish", he asserted, and under his leadership the Brethren began aggressive missionary activity throughout the globe. In 1732 they established their first mission among the slaves on the Island of St. Thomas in the West Indies. It was to be a "Church of Pilgrims" and it was with this intense spirit that the Moravians went to Northern Labrador. They were usually men of humble origins -- carpenters, builders, and blacksmiths were common -- who had a simple and fervent faith and were willing to endure all kinds of discomfort in the wilderness in order to save the heathen and to make them "civilized and ... moral human creatures".[3]

The Brethren's first attempt to bring the gospel to the Labrador Eskimos ended in disaster. Christian Erhardt, a German who had spent some time in Greenland and knew the language, had been told by the Brethren there that there were people of the same race and language as the Greenlanders on the Labrador coast. With Erhardt as supercargo and four Brethren who were willing to settle among the the Eskimos, a ship outfitted by the London firm of Nisbet, Grace and Bell set sail on 17 May, 1752, for the Labrador coast to trade in oil and whalebone. They carried a frame house, boat, implements and provisions.

The ship arrived on 31 July in Nisbet's Haven (now Ford's Bight) where they carried on a brisk trade with the Eskimos. The four Brethren considered this a suitable place to settle and began to build a foundation for the house, which they called Hossenthal, or the "Valley of Hope".[4] About a week later the ship left but returned on 15 August with the unfortunate tale of the disappearance of Erhardt, the Captain and five of the crew when they went ashore to trade with the Eskimos further north at Davis Inlet.[5] The missionaries were obligated to return to England to help man the ship. In the following year the American whaler Argo found the bodies of the murdered men at the site of the mission house.[6]

After hearing of the fate of the first mission, Jens Haven, a Danish carpenter, determined to continue Erhardt's plan to Christianize the Labrador Eskimos. After working in the mission in Greenland from 1758 to 1762 to learn the language --which had proved to be very similar to that spoken by the Labrador natives -- Haven in 1762 approached the new Governor of Newfoundland, Sir Hugh Palliser. Palliser issued a proclamation giving him royal protection:

> Hitherto the Eskimoux have been considered in no other light than as thieves and murderers, but as Mr. Haven has formed his laudable plan, not only of uniting these people with the English nation, but of instructing them in the Christian religion, I require, by virtue of the powers delegated to me, that all men, whosoever it may concern, lend them all the assistance in their power. . . .[7]

From Newfoundland, Haven sailed north aboard a fishing shallop and landed at several points along the coast.

At Quirpont, an island at the north-eastern extremity of Newfoundland, Haven, dressed in his Greenlandish clothing, was warmly greeted by five boatloads of Eskimos and preached to them in their own tongue.[8] He promised to return.

In the following July, Haven arrived back on the Labrador coast in the H. M. S. Niger accompanied by Christian Drachardt, a Danish missionary from Greenland, John Hill and Andrew Schlozer. Haven and Schlozer stayed the summer at Chateau Bay but with little success, while Drachardt and Hill went farther north where the Eskimo population was larger. The Brethren again promised to return.

The Moravian missionaries did not keep this promise, however, because of the British government's hesitation to grant the four tracts of one hundred thousand acres and other privileges which the Brethren considered necessary to the success of any permanent undertaking. British policy was to encourage trade and fishing on the Labrador coast as a nursery for the Royal Navy and to prevent settlement.[9] By 1769 Palliser and the Brethren, who after 1766 had modified their demands to include only one tract of one hundred thousand acres on Esquimaux Bay, were able to convince the Board of Trade that Christianization of the Eskimos would be a boon to the British by civilizing the savages and making them loyal British subjects.[10] The grant of land and of fifty muskets and ammunition was made by order-in-council on 3 May, 1769.

In June, 1770, Haven and other Brethren aboard the Moravian ship, the Jersey Packet, arrived off Armitok Island on an exploratory voyage sponsored by the Society for the Furtherance of the Gospel among the Heathen, a London-based organization of Brethren hitherto concerned only with assisting missionaries passing through London.[11] Trading was controlled by the Ship's Company formed to finance the future mission. The ship proceeded north and was met by five or six hundred natives[12] with whom the Moravians signed a treaty of friendship and from whom they bought the land with tools and fishing tackle,[13] hoping that these gestures would convince the Eskimos that these Europeans were more trustworthy than those the natives had met with in the past. The Brethren decided on a spot in the bay at 56°36' N.L. for their mission.[14]

The Amity, a new ship bought by the Ship's Company, arrived in Unity Harbour with fourteen Brethren aboard on 9 August, 1771.[15] On the next day most of the group began to clear ground on which to place the house which they had brought and to prepare the pallisade -- with "a tool in one hand and a weapon in the other"[16] -- while Drachardt preached to the Eskimos. About one hundred Eskimos tented that summer near the mission,[17] which they called Nain.

Besides attempting to convert the heathen to Christianity, the Brethren also traded with them. Trading by missionaries was frowned upon by most of the Moravian hierarchy, particularly by Count Zinzendorf during his lifetime, but it seemed necessary to support the missionary effort, particularly since in a climate like that of Labrador the Brethren could not be self-supporting. For the next one hundred and fifty years a sailing ship made the annual trip to the mission bringing the next year's supplies and trade goods, which were paid for by the trade in seal oil, cod liver oil, fox pelts, seal skins, and ivory carvings.[18] As another source of income the missionaries made European-style wooden boats which were paid for by barter. The Labrador Brethren accepted trade as a necessary evil and determined to keep trading and religion apart. It was often difficult, however, the diary of 1771 notes that;

> Brother Jens Haven ... at every opportunity seeks to convince the Eskimaux that we do not come here for the sake of their skins and whalebones, but for their souls sake.[19]

The Brethren also hoped that the availability of European goods, such as clothing, salt and nets, in the north would

prevent the Eskimos from going south to trade where they met with licentious and unscrupulous Europeans. In 1773 the **government** issued a proclamation forbidding the Eskimos from going to the south without a **permit** from the Brethren.

The **missionaries'** annual reports, which have been preserved, show only slow progress in the permanent conversion of the Eskimos. Crises often caused lapses back to their god, Torngak, and many people wanted to worship both Torngak and Jesus. Few Eskimos wanted to give up their dances and games and, although they like to sing the hymns they also felt compelled to dance to the music -- a fact which shocked the missionaries. Many conversions, as well, were not sincere and were professed in order to trade. One man, for example, declared after another man had been baptized that he "too believed very much but what he wanted at present was a knife".[20] The missionaries were overjoyed at any signs of success with their teachings, but were very reticent to baptize anyone unless absolutely certain of their sincerity. The first Eskimo was not baptized at Nain until 1776. Any converted natives were encouraged to build homes nearby so that the Brethren could keep a close watch on them to prevent relapses into paganism.

In 1774 the British government, apparently satisfied with the progress at Nain, made a grant of one hundred thousand acres for a second mission. Two years later Jens Haven, his family and three assistants moved to Okkak about one hundred and fifty miles north of Nain on the coast. In 1782 a third grant was made and Hopedale, named in memory of the 1752 mission, was established. The Eskimos were a nomadic people who moved about in search of seal and caribou. The missionaries thus considered extension of the missionary effort necessary in order to care for the population in their wanderings. Each station had a church, store, residence for the missionaries, a storehouse for the natives and small wooden winter huts built by the natives. The office of Superintendent of the Mission was established to over-look the Labrador mission with Nain as the headquarters. At the end of the eighteenth century about 162 Eskimos, of whom 85 professed Christianity, lived on the Moravian settlements and were cared for by 26 Brethren.[21]

The first truly optimistic annual report came from Hopedale in the famine winter of 1804-5 of an awakening of religious fervour: the Brethren noted "a small congregation of believing Eskimos blooming like a beautiful rose".[22] Then in 1808 the Okkak mission reported a "flame of religion ... beginning to burn bright in the hearts of our Eskimaux congregation ..."[23] Several years later the brethren felt that the situation had rapidly improved:

> The congregation in Okkak increases from year to year by the arrival of heathens from the coast. Nain and Hopedale are all now regular Christian Settlements, all the inhabitants being initiated into the Church by holy baptism ..."[24]

Further missions were established during the nineteenth and twentieth centuries in an attempt to reach all of the population -- Eskimo and Settler -- of northern Labrador. Hebron was built on Kangershutsoak Bay, 1829-31, Zoar in 1865, Ramah in 1871, Makkovik in 1897 and Killinek on Cape Chidley in 1904. As populations **dwindled** because of disease or changing hunting patterns, however, missions were closed --Zoar in 1895, Okkak in 1919, Ramah sometime before 1936. In 1942 an air base was built on Goose bay, resulting in a migration of workers. The Happy Valley mission was established six miles from the base by lay brethren and soon had a congregation of three hundred.[25] In 1957 it became the headquarters of the Labrador mission. In 1959 Hebron was closed, "due to the very bad living conditions" and many of its inhabitants moved to Makkovik.[26] In the next year the North West River mission was established. Today Nain, Hopedale, Happy Valley and North-West River mission still are in operation. Apart from their strictly religious functions, the United Brethren have provided the only

educational and medical facilities in northern Labrador until recent years when the Government and other denominations have played their part. Moravians have always stressed education as a method of civilization and have provided day schools at each station and, in the twentieth century, boarding schools, and Eskimos translations in order to enable Eskimo children to read the bible in their own language. Gosling attributes the "teaching of the children in schools for nearly a generation that the real spiritual awakening became genel."[27] By the early nineteenth century portions of the Holy Scripture and hymn books had been translated and distributed to the Eskimos;[28] by 1930, twenty-two books had been translated. The Moravians thus have contributed much towards the study and compilation of the Eskimo language.

Although generally untrained the Brethren and Sisters provided what medical aid they could. In 1903 a hospital was established by the Moravians under the direction of Dr. Hutton and his wife, a nurse, at Okkak.[29] In recent years the Moravians have contributed much of both financial aid and personnel to the local school and hospital boards. F.W. Peacock in the Moravian Messenger in September, 1964 complained that the missionaries have been forced to give so much time "to social, economic and educational problems ... (that) he has not the time to do the spiritual work he should be doing". Until 1934, the missionaries were the dispensers of the law in the absence of other authorities.[30] After 1926, the Hudson's Bay Company took over the trading operations at the mission.

According to an article written in 1961,[31] the original house at Hopedale still stands. the Main buildings were destroyed in 1921.

FOOTNOTES

1. Edward Langton, History of the Moravian Church: The Story Of the First Protestant Church (London, 1956), pp. 11-30
2. Ibid., pp. 89-95
3. A brief Account of the Mission Established among the Esquimaux Indians, on the Coast of Labrador, by the Church of the Brethren, or Unitas Fratrum (London, 1774), p. 30
4. David Cranz, The Ancient and Modern History of the Brethren ... in the present century (London, 1780), pp. 404-5.
5. W.G. Gosling, Labrador: Its Discovery, Exploration and Development (Toronto, 1910), p. 253.
6. F.W. Peacock, Some Psychological Aspects of the Impact of the White Man Upon the Labrador Eskimo (Springfield, 1954), p.3.
7. Quoted in Gosling, p. 254.
8. (Miss Alkman), The Moravians in Labrador (Edinburgh, 1833), p. 53.
9. A.H. McLintock, The Establishment of Constitutional Government in Newfoundland, 1783-1832 (London, 1941), pp. 5-6
10. W.H. Whiteley "The Establishment of the Moravian Mission in Labrador and British Policy, 1763-83", CHR Vol. XLV, No. 1 (March, 1964), pp. 31-37.
11. J.W. Davey, The Fall of Torngak (London, 1905), p. 82.
12. "Journal of the Voyage of the Labrador Congregation ... from May 8, 1771 ... to September 24, 1771, when the Journal finishes", in P.A.C., M.G. 17 Society for the Furtherance of the Gospel among the Heathen (Moravian Missions).
13. Moravians in Labrador, p. 83.
14. Ibid., p. 95.
15. "Journal of the Voyage ..."
16. Ibid.
17. Moravians in Labrador, p. 101.
18. Moravian Messenger (January, 1958), pp. 13-14.
19. "Journal of the Voyage ..."
20. Gosling, p.
21. Gosling, p. 274. The total Eskimo population the Brethren estimated at about three thousand.
22. Ibid., p. 281.
23. A History of the Missions in Greenland and Labrador from Carne's Life of Eminent Missionaries (New York, 1848), p. 192.
24. Ibid.
25. Moravian Messenger, February, 1958.
26. Ibid., October, 1959.
27. Gosling, p. 281.
28. Davey, p. 202.
29. Ibid., p. 239.
30. Peacock, p. 71.
31. W. H. Whiteley, "The Records of the Moravian Mission in Labrador" American Archivist Vol. 24, No. 4 (October, 1961), pp. 426.

SKETCHES AND PHOTOGRAPHS OF MODEL OF MORAVIAN WATER POWERED SAW MILL

APP. B

IAND 56-27 (9-70) 7530-21-029-1136

DEPT. of INDIAN AFFAIRS and NORTHERN DEVELOPMENT
MINISTÈRE DES AFFAIRES INDIENNES ET DU NORD CANADIEN

HISTORIC ARCHITECTURAL RECORDING
RELEVÉ ARCHITECTURAL D'UN BÂTIMENT HISTORIQUE

Project & Location
Nom et lieu du relevé

Date

Page / of de

Measured by: T.C. | Rec. by
Mesuré par chef d'équipe | Visé par

Remarks — Observations

- PRELIMINARY - SKETCHES -

- SCALE - MODEL -

- OF -

- MORAVIAN - WATER - POWERED - SAW - MILL -
HOPEDALE, LABRADOR

PREPARED FROM ROUGH FIELD NOTES & PHOTOGRAPHS TAKEN OF THE MODEL. OCTOBER 19, 1972. MODEL IS AT PRESENT IN THE NEWFOUNDLAND MUSEUM, ST JOHN'S, NFLD, AND IS ON LOAN FROM THE MORAVIAN MISSION AT HOPEDALE.

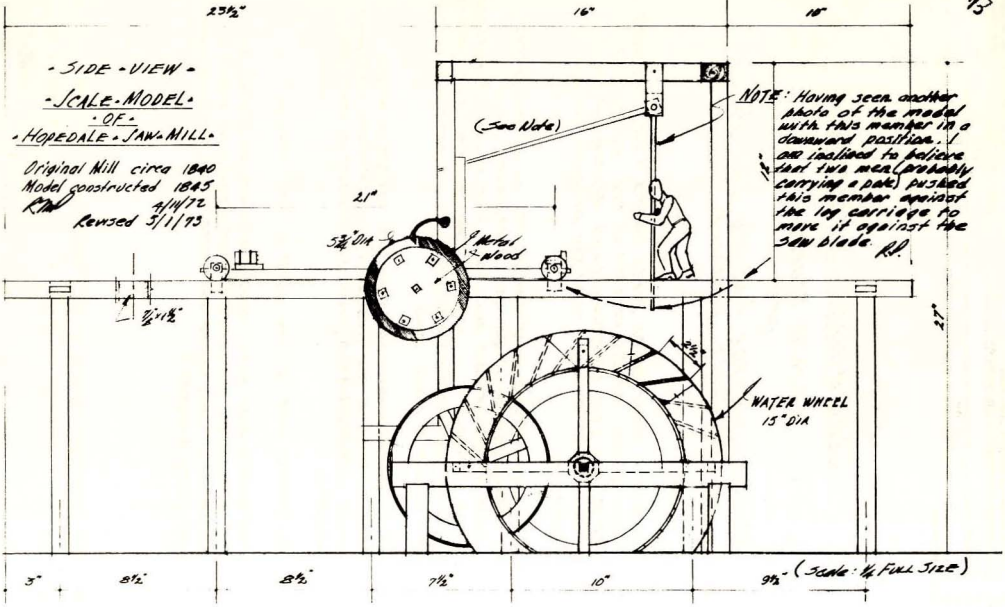
IT IS UNDERSTOOD THAT THE MODEL WAS CONSTRUCTED AT HOPEDALE IN 1865 AND IS BELIEVED TO BE A SCALE MODEL OF THE MILL THAT WAS IN USE AT HOPEDALE CIRCA 1840. IT IS PROBABLE THAT MUCH OF THE TIMBER USED IN THE 1850-60 BUILDINGS AT THE MISSION STATION WAS SAWN AT THIS MILL.

BASIC DIMENSIONS GIVEN ON THE SKETCHES WERE OBTAINED FROM THE MODEL. UNDIMENSIONED PORTIONS WERE APPROXIMATED FROM REFERENCE TO THE PHOTOGRAPHS.

SKETCHES ARE ¼ FULL SIZE OF THE MODEL.

THE MODEL MAY WELL BE TO THE SCALE OF 1"=1'-0". IF THIS ASSUMPTION IS CORRECT THE CARRIAGE WOULD ACCOMODATE LOGS UP TO 16 FEET(!). DID THE MORAVIANS USE FEET & INCHES?

4 Nov. 72
R.M.


23½"
16"
15"
- SIDE - VIEW -
- SCALE - MODEL -
- OF -
- HOPEDALE - JAW - MILL -
Original Mill circa 1840
Model constructed 1845
RM
Revised 5/1/73
(See Note)
NOTE: Having seen another photo of the model with this member in a downward position, I am inclined to believe that two men (probably carrying a pole) pushed this member against the log carriage to move it against the saw blade. RD
21"
5¾" Dia
Metal
Wood
1" x 1½"
27"
2¾"
WATER WHEEL
15" DIA
3"
8½"
8½"
7½"
10"
9½"
(Scale: ½ FULL SIZE)

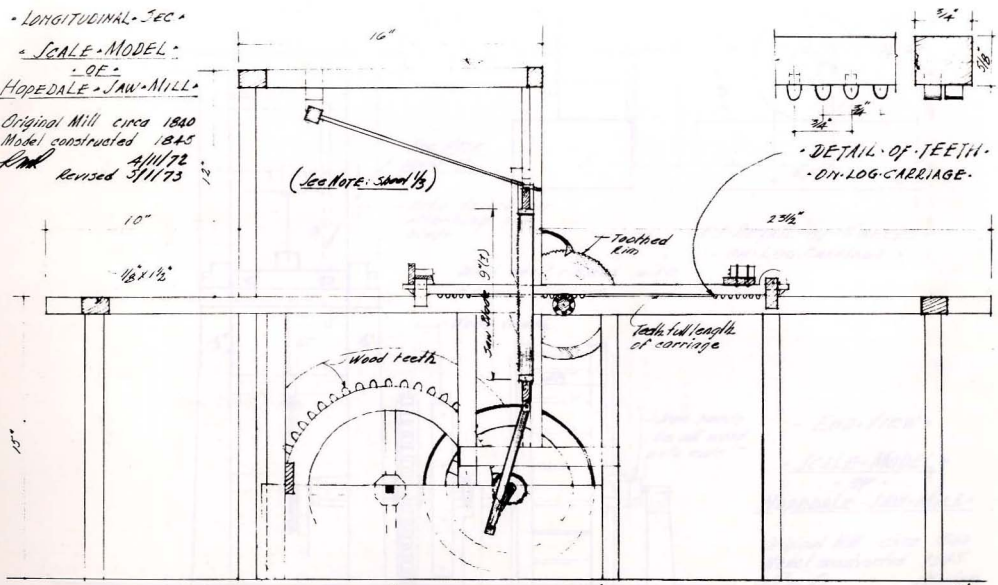
- LONGITUDINAL - SEC -

- SCALE - MODEL -

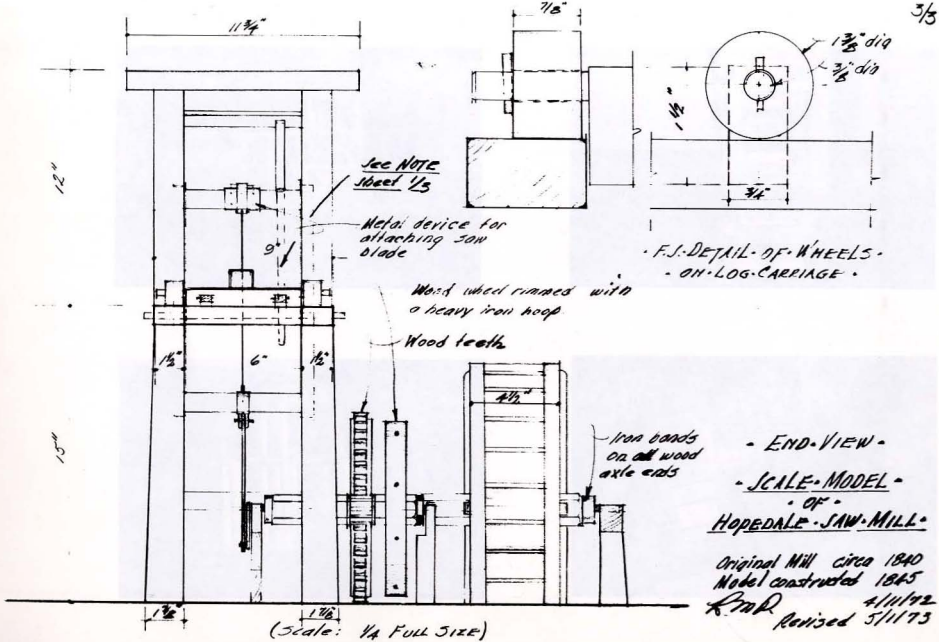
- OF -

- HOPEDALE - JAW - MILL -

Original Mill circa 1840
Model constructed 1845
4/11/72
Revised 5/11/73



(SCALE: ¼ FULL SIZE)

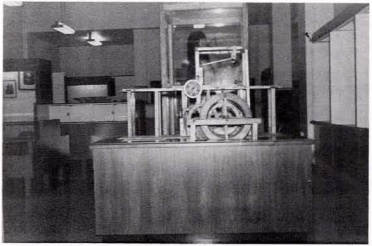


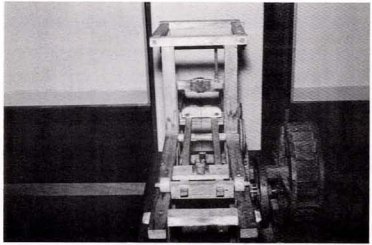
· F.J. DETAIL OF WHEELS ·
· ON LOG CARRIAGE ·

· END VIEW ·

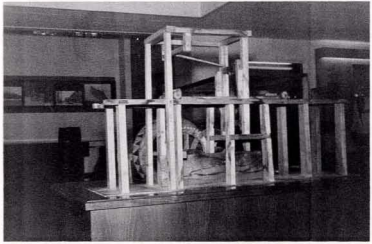
· SCALE MODEL ·
· OF ·
HOPEDALE SAW MILL

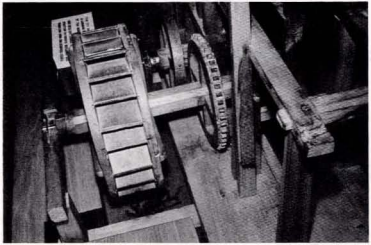
Original Mill circa 1840
Model constructed 1845
R. Rab 4/11/72
Revised 5/1/73





MORAVIAN BUILDINGS

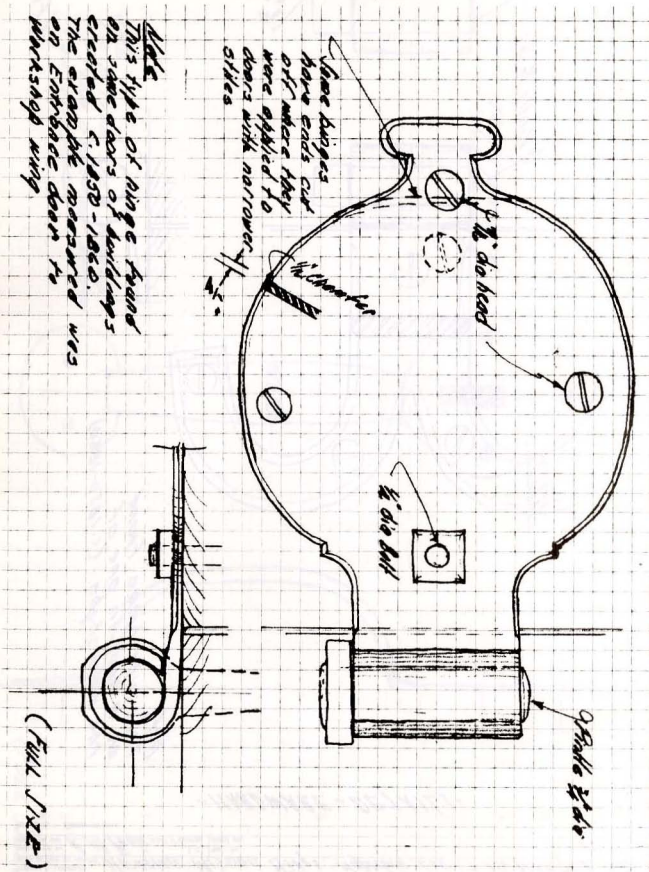




HARDWARE DETAILS
FROM
MORAVIAN BUILDINGS
AT
HOPEDALE, LABRADOR

APP. C

· HARDWARE · DETAILS ·



Note
This type of hinge found on some doors of buildings erected c.1850-1860. The example pictured was on the entrance door to workshop wing

DEPT. of INDIAN AFFAIRS and NORTHERN DEVELOPMENT
MINISTÈRE DES AFFAIRES INDIENNES ET DU NORD CANADIEN

HISTORIC ARCHITECTURAL RECORDING
RELEVÉ ARCHITECTURAL D'UN BÂTIMENT HISTORIQUE

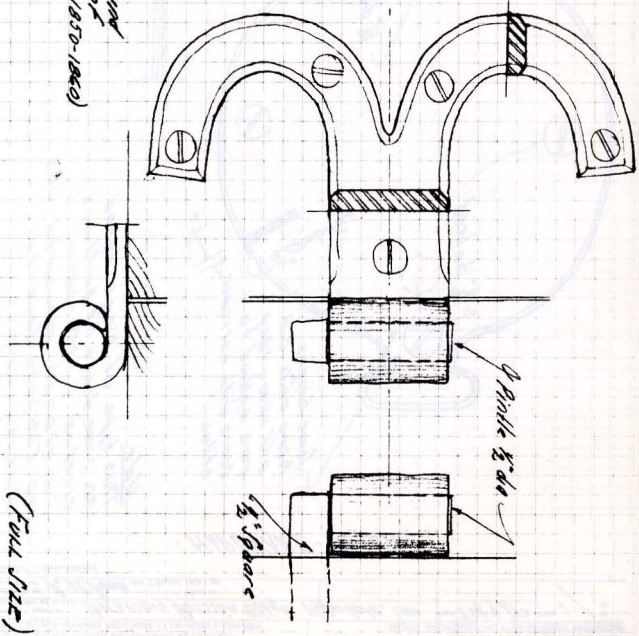
Project & Location: Mission Bldgs, Hyperdale, Lab
Date: 29/9/72
Page: 2 of

Measured by: R.M. Peck, chief d'équipe
T.C. Rec. by
Mesuré par: Relevé par

Remarks — Observations

-HARDWARE - DETAILS-

Note: This type hinge found on a door in one of the workshops. (c. 1850-1860)



(Full size)

IAND 56-J7 (9-70) 7530-21-029-1130

DEPT. of INDIAN AFFAIRS and NORTHERN DEVELOPMENT
MINISTÈRE DES AFFAIRES INDIENNES ET DU NORD CANADIEN

HISTORIC ARCHITECTURAL RECORDING
RELEVÉ ARCHITECTURAL D'UN BÂTIMENT HISTORIQUE

Project & Location
Nom et lieu du relevé: Moravian Mission Village, Hopedale, Lab.
Date: 28/9/72
Page 9 of

Measured by: R.M. Peck
Measures par: chef d'équipe
T.C.
Rec. by
Noté par

Remarks — Observations

▲HARDWARE▲ DETAILS▲

Hdwe. taken from 1752 building, door from a door roof Antrim to be original.

Thumb latch & lock assembly

(FULL SIZE)

DEPT. of INDIAN AFFAIRS and NORTHERN DEVELOPMENT
MINISTÈRE DES AFFAIRES INDIENNES ET DU NORD CANADIEN

HISTORIC ARCHITECTURAL RECORDING
RELEVÉ ARCHITECTURAL D'UN BÂTIMENT HISTORIQUE

Project & Location: Norman Wells Bridge, Hopedale, Lab. Date: 28/9/72 Page: 4 of

Measured by: R.M. Peck chef d'équipe T.C. Rec. by Head par

Remarks — Observations

- HARDWARE - DETAILS -

Note
This type of bolt found in several locations in buildings c.1870-1880. One on outside of door to 1382 also but it appears to have replaced a round head.

Generally applied with nails (very seldom flat heads)

3/32" (2)

(FULL SIZE)

DEPT. of INDIAN AFFAIRS and NORTHERN DEVELOPMENT
MINISTÈRE DES AFFAIRES INDIENNES ET DU NORD CANADIEN

HISTORIC ARCHITECTURAL RECORDING
RELEVÉ ARCHITECTURAL D'UN BÂTIMENT HISTORIQUE

Page 5 of 6

Project & Location
Projet et localité Moosonee Anglican Church, Hudson Bay, Ont.

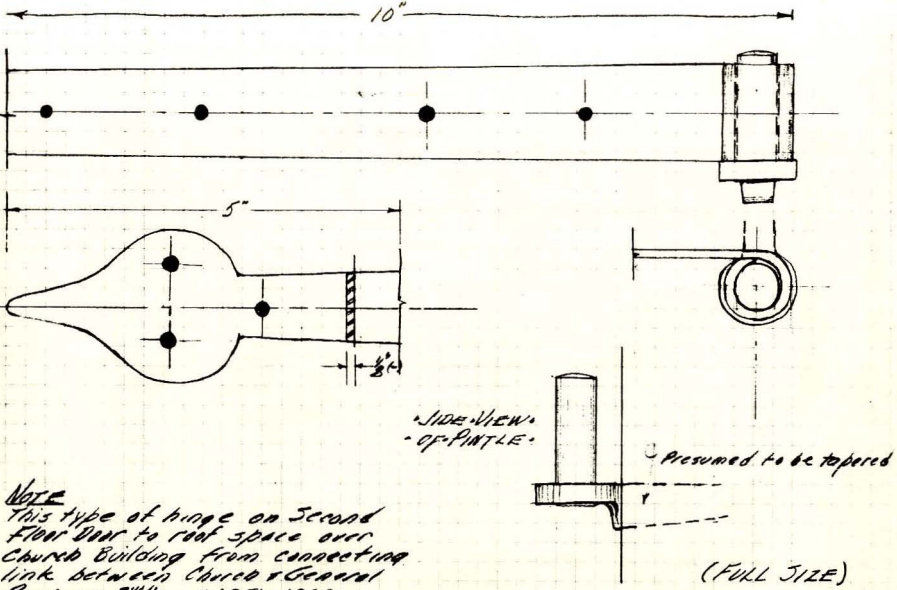
Date 29/9/72

Measured by E.W. Cook
Mesuré par

T.C. Rec. by
chef d'équipe Relevé par

Remarks – Observations

- HARDWARE - DETAILS -



Note
This type of hinge on second floor door to roof space over Church Building from connecting link between Church & General Purpose Bldg. c1850-1860

(FULL SIZE)

DEPT. of INDIAN AFFAIRS and NORTHERN DEVELOPMENT
MINISTÈRE DES AFFAIRES INDIENNES ET DU NORD CANADIEN

HISTORIC ARCHITECTURAL RECORDING
RELEVÉ ARCHITECTURAL D'UN BÂTIMENT HISTORIQUE

Project & Location
Nom et lieu du relevé: Moravian Mission Bldgs. Hopedale, Lab

Date: 24/9/72

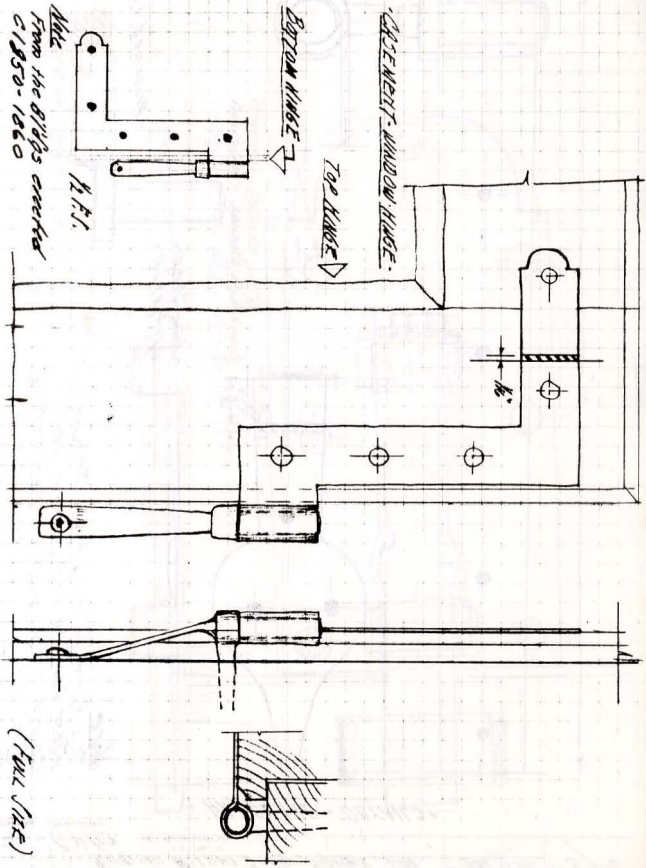
Page: 6 of

Measured by: R. M. Peck (T.C.) chef d'équipe
Mesures par

Rec. by
Noté par

Remarks — Observations

• HARDWARE • DETAILS •



DEPT. of INDIAN AFFAIRS and NORTHERN DEVELOPMENT
MINISTÈRE DES AFFAIRES INDIENNES ET DU NORD CANADIEN

HISTORIC ARCHITECTURAL RECORDING
RELEVÉ ARCHITECTURAL D'UN BÂTIMENT HISTORIQUE

Project & Location: Nunavut Mission Bldgs. Hyndale, Lab
Date: 28/9/72
Page: 7 of

Measured by: R.M. Peck (T.C.)
Dessiné par: (Inst. d'équipe)
Rec. by: (Rédigé par)

Remarks — Observations

• HARDWARE • DETAILS •

Note,
This type mortise lock on one interior door of the 1924 Mission as well as other buildings c. 1850-1880 (Bell Rapids, Ont.)
See sheet 14, 28 etc.

All shots of screw heads vertical except one & it was probably vertical when first applied. (A sign of a good craftsman.)

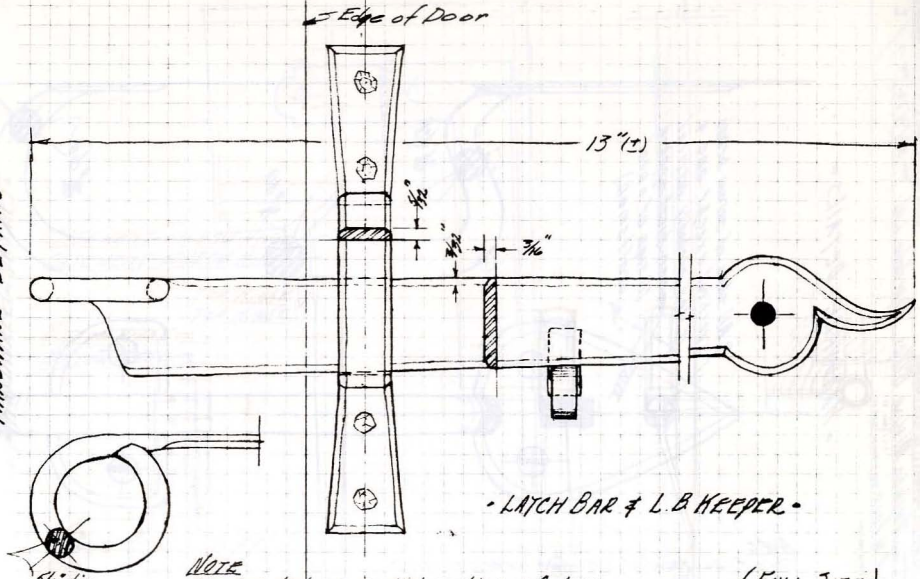
¾" dia

½" dia

¾" dia

• PULL-HANDLE •

(FULL SIZE)



DEPT. of INDIAN AFFAIRS and NORTHERN DEVELOPMENT
MINISTÈRE DES AFFAIRES INDIENNES ET DU NORD CANADIEN
RELEVÉ ARCHITECTURAL D'UN MONUMENT HISTORIQUE
HISTORIC ARCHITECTURAL RECORDING

Name: Manitou Mission Bldg Hyndela Lab Date: 28/9/72

Measured by: P.W. Park T.C. Rec. by

Remarks – Observations

• HARDWARE • DETAILS •

NOTE
one located on partial section of door found on the floor of 1782 bldg and one on door in connecting link of bldgs c1850-1860 (See Sh. 1, 7 of 7C)

(FULL SIZE)

DEPT. of INDIAN AFFAIRS and NORTHERN DEVELOPMENT
MINISTÈRE DES AFFAIRES INDIENNES ET DU NORD CANADIEN

HISTORIC ARCHITECTURAL RECORDING
RELEVÉ ARCHITECTURAL D'UN BÂTIMENT HISTORIQUE

Project & Location
Nom et lieu du relevé: Moravian Mission Bldgs. Hopedale, Lab

Date: 28/9/72

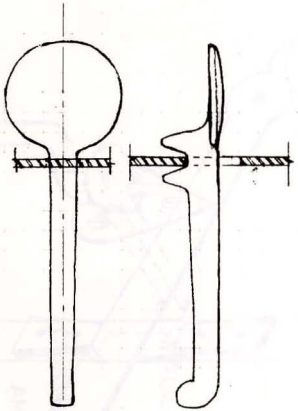
Page: 73 / of de

Measured by: R M Peck (T.C.) chef d'équipe
Rec. by: Noté par

Remarks – Observations

• HARDWARE • DETAILS •

• THUMB • PIECE •



NOTE
Thumb piece goes with New Handle and Latch Set. (Sheets 7 + 7A)
See also 30, 7C.

(FULL SIZE)

DEPT. of INDIAN AFFAIRS and NORTHERN DEVELOPMENT
MINISTÈRE DES AFFAIRES INDIENNES ET DU NORD CANADIEN

HISTORIC ARCHITECTURAL RECORDING
RELEVÉ ARCHITECTURAL D'UN BÂTIMENT HISTORIQUE

Project & Location
Nom et lieu du relevé: Moravian Mission Bldgs. Hopedale, Lab

Date: 20/9/72

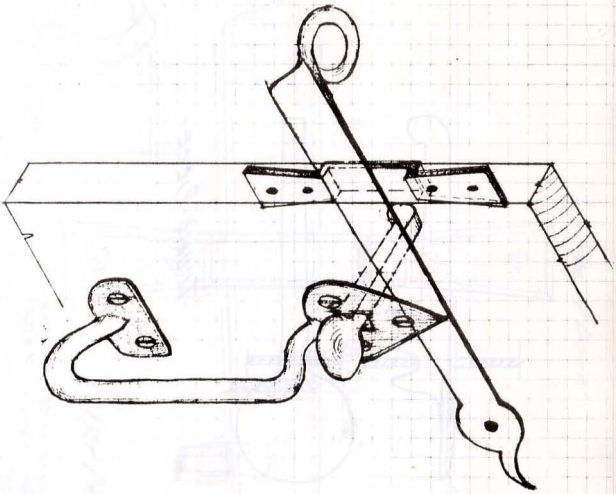
Page: 7C / de

Measured by: R.M. Peck
Mesures par: T.C. chef d'équipe

Rec. by
Noté par

Remarks — Observations

"HARDWARE" DETAILS



"THUMB-LATCH"

"AXONOMETRIC"

COMPOSITE OF DETAILS ON SHEETS 7 & 7A

PHOTOGRAPHS
OF
SMALL MORAVIAN BUILDING

(POSSIBLY A POWDER HOUSE OR AMMUNITION STORAGE)

APP. D